UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson Louis L. Mann Curtis W. Reese

"Confessing Christ"

By SYDNEY STRONG

"Yaslee"—Motherhood and Babyhood in Soviet Russia

By ALINA HUEBSCH

The German Republic

By JOHANNES KLEIN

Some International Peace Tendencies

By WILLIAM C. ALLEN

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UNITY

A Journal of the Religion of Democracy

Editors:

John Haynes Holmes **Francis Neilson**
Curtis W. Reese **Louis L. Mann**

UNITY is a weekly paper, sixteen pages, containing timely editorial comment, special articles, foreign correspondence by its own representatives in Europe and Asia, book reviews, and regular reports of news from the field of liberal thought and action.

UNITY was the first American paper to discover Gandhi, of India. When the great Mahatma was unknown even to newspapers, UNITY hailed him as "the greatest man in the world." Its files contain the most complete record of Gandhi and his work that exists in this country. His autobiography, "The Story of My Experiments with Truth" is now appearing in weekly installments.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME C MONDAY, FEBRUARY 13, 1928 NUMBER 23

A NEW TREATY WITH FRANCE

"It is with a deep feeling of emotion that today, on this Hundred and Fiftieth Anniversary of the first Treaty of Alliance between America and France, I have fixed my seal as a representative of the French Government on this new diplomatic structure.

"The first treaty gave a start to a new nation. The second treaty gives a start to a new idea. Outlawry of war is a specifically American idea, not only because it was born in America but because it shows two marks of your country—it is great and it is practical.

"Outlawry of war is one of these well-coined phrases which not only has a striking meaning but a working power, one of those phrases which have great future because they are cautioned by a glorious past."

From remarks of M. Claudel on February 6, 1928, signing on behalf of France the new arbitration treaty with an Outlawry of War preamble.

UNITY takes pleasure in announcing herewith the appointment of REV. NORMAN T. DOWD as its Editorial Representative in Canada, in place of Rev. Sidney Snow, retired. Mr. Dowd is minister of the Unitarian church in Ottawa, Ontario, and associate editor of the *Canadian Railroad Employees Monthly*. His religious training and experience, his close contact with the labor world, his fortunate location at the capital city of the Dominion, his eager mind and free spirit, all combine to make Mr. Dowd an exceptional acquisition to the editorial board of this paper. We look forward to articles from his pen in the near future.

Hero-worship carries its own nemesis. Carlyle failed to say the final word upon this subject, as upon several others. George Washington has been hardly used. He has been made to be what he was not, to say what he did not say, to play a role in the American drama which he did not assume and into which it was no kindness to force him. The blunder is not redeemed by making him out to be something else which he was not. But action and reaction are equal in the spiritual as in the physical realm. The pendulum swings about as far in one direction as it is driven in the other. We are so accustomed to seeing Washington on his pedestal that it is little short of sacrilege in the eyes of many liberals as of conservatives to see him hauled down. But the thoughtful will not forget that the initial blunder was mounting him on the pedestal in the first place. There is much better use for heroes than idolizing them. An "idol is nothing in the world," while society has much use for flesh-and-blood heroes who will doughtily do their part and accept the fact of duty well done, as the wholly sufficient meed of their labors. The worship of heroes is a delusion which historical science is happily rendering impossible in the case of those personalities fully documented in near-by ages. The rebuke should extend to personalities of antiquity who fail of this precise documentation, and so have been made the victims of modern delusions. Even Lincoln was in the way of becoming a demigod, until the present scientific biographing overhauled his history. He is much more serviceable as he is, in the hands of these veracious biographers, than as the demigod which

he was in danger of becoming, and which Washington long since became. Both seem to have been rescued. The work of rescue should be extended. Less worship of tinsel personages and more flesh-and-blood heroism will go far toward making the good society.

There is not in the letter or the spirit of the Constitution anything which authorizes this action (in Nicaragua), there is no principle of international law which justifies this invasion and subjection of an independent people. It is a pure tyrannical usurpation of power, and it must be recognized as such. Behind it may be, and it would seem must be, American interests which ask the President's support. The people pay, the interests profit and the President receives their support. It is time that usurpations such as these were characterized as they deserve, and that Congress asserted the rights of the American people and protected the rights of friendly nations from such abuse.

This is the summing up of the Nicaragua problem, in the February issue of the *Century,* by a greater lawyer than Charles Evans Hughes ever was, is, or will be. The lawyer to whom we refer is none other than Hon. Moorfield Storey, of Boston. Anybody who has any doubts about what America is doing in Nicaragua, or who wants to know the facts and the law in this miserable business, we strongly advise to read the article from which the above quotation is borrowed. Mr. Storey, be it said, is not a politician. He has never been trained in the habits and customs of secretaries of state in fashioning honorable words to cover up dishonorable deeds. Simply from the standpoint of an accuracy and honesty rigorously trained through years of distinguished experience in the law courts, he would find it impossible to say, as Mr. Hughes said in Havana, that U. S. marines are in Nicaragua "by invitation." Freed from all necessity of defending a political administration or saving the face of a sham international conference, concerned solely and exclusively with questions of "truth, the whole truth, and nothing but the truth," Moorfield Storey tells what has happened in Nicaragua, interprets the event in terms, first, of law, and then of American ideals—and the result is an indictment which would bring the blush of shame to our cheeks, were we not already so far lost in this country to all decent considerations of national honor. If ever there was justification from authoritative source of our declaration that the Niacaragua business is "villainy" pure and simple, this is it. Mr. Storey has long hated imperialism. He hates it still, and explains why in the case of this latest American conquest of a weak and helpless people.

Additional information and meditation upon this information are convincing us that the prolonged negotiations between Kellogg and Briand, now we presume come to an end, mark an event of momentous importance in the cause of peace. France's side of the discussion was highly disappointing and disillusioning, especially in view of the original proposals for "outlawry" from the French Foreign Secretary. Was that wily official laying a trap for the United States? If so, it was neatly avoided by the Department of State, and advantage taken of the occasion to place America in the forefront of the world's work for peace at this critical hour. The position of this nation is now positively thrilling in its courage and idealism. As a result of the discussions referred to, the American government is unreservedly committed to the Outlawry of War. In addition, it has exposed the incredible sham of outlawing "aggressive" war, and has gone the whole length in substituting peaceful means for force and violence in the adjudication of all international disputes. We agree with a distinguished advocate of Outlawry, who writes us in a private letter, apropos these recent events, that "the program of Outlawry is thoroughly launched, with the United States behind it." This means great things for America, and for peace. Hitherto this country has been in the position of being indifferent to the only agencies of peace that the world has had—the League of Nations and the Court of International Justice—or, still worse, of being hostile to these agencies. Now the nation has gotten out of the position of mere opposition, and presents a peace program of its own—a positive program, a thorough-going program, the only really effective program that the world has ever seen. It is a credit to Mr. Coolidge and Mr. Kellogg that they have given the United States this unchallengeable place of leadership in the cause of peace—a statement which we make the more gladly as we are so utterly opposed to the policy of the administration in Nicaragua and as regards the "big navy" bill! But chief glory in this matter still goes to Senator Borah. He has been the watchman on the tower all these years. Now he sees a victory which is his own.

The machinery of popular government will not stay put. Not a decade ago so discriminating an observer as the late Frank Cobb, editor of the New York *World,* was declaring that the United States Senate is the vermiform appendix of the American governmental system; the sooner a major surgical operation removes it, the better for the body politic. Today so far-seeing and radical a publicist as Mr. Villard of the *Nation* finds in the Senate the stronghold of popular government, the guardian of democratic ideals. Certainly an amazing transformation has occurred. Only a short time ago popular interest was centered in the Senate as a vent for wrath against muddling and chicane. Today the Senate is in immeasurably higher popular repute than is the House. Perhaps we are too near the events to permit accurate speculation as to the causes of this astonishing change. But the clamor for the short ballot everywhere is indication of directness in the popular thinking. There are only two Senators from each state to watch. Everybody now knows that popular voting for a list of names a yard long is farcical. The constitutional amendment which provides for the popular

election of Senators is both an index and a guarantee of this shift in popular sentiment. The system is not faultless. It lets in a wind-bag like Heflin of Alabama, a mountebank like Blease of South Carolina, and a reactionary like Bruce of Maryland, but it also makes possible the younger progressive groups who now hold the balance of power in the Senate, and make impossible the raw dealings of the elder days. An incident which shows the new contrast between the Senate and the House is that of the Norris measure for eliminating the lame ducks from Congress and for getting the president into office within a reasonable period following his election. Congressmen elected this November will not go into office till December of 1929. An executive administration elected this fall will not get going till the spring of 1929. Of course this is ridiculous in a world of the railroad, the automobile and the airplane. The Senate has voted for reform three different times. The House still lags, cheap politicians among its members doubtless fearful that a few months will be cut off of their individual terms.

We have never been able to get much excited about divorce. Since humans are not infallible, they make mistakes in marriage as in everything else, and divorce seems to us to be a sensible, indeed a necessary, way of rectifying such mistakes. But every now and then, we must admit, we get disturbed, for there are times when it seems as though divorce were a method not of correcting errors but of indulging whims. High society, where money and time are no luxury, gives us most of our examples. For instance, in a recent issue of the New York *Times,* we read of a marriage between a certain Mrs. Burden and a certain Mr. Minot. Mrs. Burden, said the newspaper account, had as a first husband a certain James Gordon Douglas. "After their divorce," went on the story, "she was married to Williams Burden. . . . Mr. and Mrs. Burden were divorced last spring." Mr. Minot also had a marital record. "He first married Miss Constance Gardner, of Boston," says the *Times,* "and after their divorce she became the wife of William Gordon Means, whose first wife was Miss Marjorie Rice of this city." This sounds for all the world like a parody of high life. It seems to be true, however, for these kind of notices are invariably given out by the family. How otherwise could the poor reporter get things straight? Just to read of these entanglements makes us as dizzy as a merry-go-round. So far as we can make it, in our frankly dazed condition, this one marriage of Mrs. Burden and Mr. Minot involved, in addition to itself, five marriages, four divorces, four ex-husbands, and four ex-wives. In addition, there were four children involved—two by Mrs. Burden's first marriage, and two by Mr. Minot's first marriage. The whole thing was duly legalized by the state and solemnized by the church, and therefore, we suppose, was perfectly right and proper. *But if this isn't polygamy, what is?* And where is the end to this sort of thing, short of life itself? It strikes us that Mrs. Burden and Mr. Minot, now Mr. and Mrs. Minot, are getting into the habit of divorce, and habits are hard to break. If they run true to form, as most folks do, they are pretty certain to get divorced again, and again to seek mates themselves divorced again. Even the backyard cats do better than this. Where does shame begin in human flesh, anyhow?

"The Democracy of Quality"! Now we have it! This is the reported issue which causes a split in a woman's club of five thousand in New York. The president for the seventeen years of the club's existence is forced to resign because she cannot enthuse over the charms of this new doctrine. The dominant leaders are now for quality. They would have all of their five thousand to be outstanding leaders in their various callings. Mediocrity need not apply. Each new applicant must have eminently achieved. The two women reputed to be leading the now dominant cult are very rich. One of them married her wealth and the other inherited it. Whatever they personally may be thought to lack in outstanding ability is amply made up in the acquisitive genius of their respective husband and father. Their doctrine is delicious, exquisite: the democracy of quality! Aristocracy massed and overflowing; an autocracized democracy, or a democratized autocracy. Anything to claim the form and avoid the real things. Snobbery beatified in a society which is disrespectful to snobs. May be only that. But, on the other hand, may be a craving of snobbish wealth for association with the doing and the daring. Mr. Rockefeller some time ago declared that only one thing did he envy his father, and that was the chance to create the fortune he was called upon to administer. Vested wealth cannot bring itself to cherish the soul of democracy, but even it has learned that having money is not all. Having achieved is more, and these ladies lapped in luxury crave a fellowship with the doers, however dismal is the fate to which their unearned wealth has condemned them. Democracy is flattered by its apes, and by the aristocrats who must steal its verbiage. On the whole, the incident is refreshing. We like to see the idle rich restless for something which they have not got, and which all their unearned wealth must fail to purchase. This chastening of the ladies is to their good, and to the eventual good of society.

Blasco Ibanez, the great Spanish novelist, dead on January 28th last, reminds irresistibly of Victor Hugo. His books had the immense vitality, the enormous range and sweep, the cosmic grandeur of the Frenchman's writings. Both loved the sea for its unceasing life and color, its stupendous storms, and its

inevitable suggestion of things infinite. Both dealt with eras and peoples, and gloried in the drama that seemed to shake firmaments as well as nations and souls. The moment that Ibanez became an international best-seller, the critics, as usual, got scared, and began to decry the genius of the Spaniard at least in its later and more popular manifestations. Of the greatness of his early works, such as "The Cathedral," there could of course be no question, even when Ibanez reached the final degradation, in the critics' eyes, of success upon the screen. But we thrilled to his later as well as to his earlier books. "The Four Horsemen of the Apocalypse" we have always believed to be a masterpiece—a book worthy of the great tradition of the Hugo school. But it is in his life, even more than in his writings, that the Spaniard suggests the immortal Frenchman. As Hugo fought like a titan against the usurpations of Napoleon the Little, so Ibanez fought against the usurpations of Alphonse the Feeble. As Hugo was driven into exile by the tyrant who had seized and despoiled the liberties of his countrymen, so Ibanez was obliged to flee before the oppressions of Rivera and his gang. Both these great souls, like caged eagles, ate out their hearts in mingled wrath and grief. And now Ibanez dies and is buried on alien soil! There is something superb in his gesture of refusal to be interred in Spain, even in his native and beloved Valencia, so long as Rivera rules in tyranny. But Ibanez, when he wrote that injunction in his will, must have known full well his ultimate fate. There will be, in God's good time, one more parallel with Victor Hugo! In some high Pantheon in Madrid, when liberty returns to Spain, the ashes of Ibanez will be enshrined and there will repose forever in sacred memory.

"Confessing Christ"

This is the season of the year, when the activities of the churches, both evangelical and cultural, reach the peak of devotion and power. It is midway between Christmas and Easter.

"Confessing Christ" has since apostolic days expressed the deepest experience which Christians have been called upon to enjoy. In the evangelical churches there has been distinct effort to get men and women to come "out from the world" and "confess Christ." In cultural churches there has been distinct effort, through fasting, meditation, Lenten abstinence to make a "confession of Christ."

As a tradition, it harks back to the days when Jesus is reported to have sent out his disciples, two by two, "to preach the gospel of the kingdom." He warned them that their task would not be easy, that they were going as "sheep in the midst of wolves" . . . that "they would be hated of all men" . . . that they would not find "peace, but instead a sword" . . . And here were the words that were to keep their spirits alive, namely, *All those who confess me before men, those I will confess before my Father in Heaven.* That is the note of appeal that no evangelist has failed to strike ever since. The great revivals of Wesley and Finney and Moody swing around this pivot.

On this foundation also the whole service and exercise of the cultural churches move. Within the incense and music and symbol, Confession of Christ has been the central idea.

But apart from tradition, "Confessing Christ" also expresses the deepest spiritual experience. It is a realization of the ideal. Henry D. Lloyd once said that "the only religion is conscience in action." Very good! "Confessing Christ" is putting into action the highest Christian ideal! Of course, there may exist a "word-confession"—too common—which is hypocrisy. But, a confession that is genuine, having its expression in action—there is no higher spiritual experience. In fact, no higher life.

Having said this, let me speak of an instance of "Confessing Christ," that recently came under my notice. It suggests such a beautiful way and one so effective, and has such great possibilities as a measure for the elimination of war—Moloch of this age—that I take special pleasure in telling it.

It was a Christmas Card that I received, sent me by a woman, who is a lawyer in a western state. I have no reason for not giving her name, yet none for giving it. She is a member of a firm that is doing a fine business. There was every worldly reason for not sending out such a Christmas Card. She tells me that she thought several weeks before doing it, and then it was done against the advice of friends. But, she went ahead, since she wished to send out a word on the Birthday of Christ, that really expressed and meant something.

In the first place, she invested in a rich card, beautifully embossed and decorated. Nothing cheap. She directed the following should be printed. Then, it went forth to her friends, East and West, North and South.

PEACE ON EARTH—GOOD WILL TO MEN

In commemoration of this anniversary of the above pronouncement it pleases me to bear witness to the life and mission of the Man of Peace by subscribing to the following declaration of the peacemakers:

> "Convinced that war is a stupid social crime and that all international disputes are capable of solution by peaceable means, and having in mind the good of country, the well-being of our fellowmen all over the world, and the protection of civilization, I take this occasion, in the exercise of my traditional and constitutional rights, to register my deliberate conclusion that I cannot, in the event of war, conscientiously give sanction or support to war measures or render war service."

When the postman brought this card to me, tears sprang into my eyes. That's a real gift. It cost. What

a splendid Confession of Faith! That is the one card I have carried about with me. As I have showed it to others, taking it from my pocket, they have invariably said, How beautiful, what a splendid Confession! I have the belief that this Confession will live as Jesus said such Confessions would live.

The application is obvious. Another great Christian Celebration is close at hand—that of the Passion and Resurrection of Jesus. The inner idea of Easter is that the kind of life, in Jesus, that touched Pilate, Annas, the soldiers, Judas, John and all the rest during that last week was the kind of a life that is eternal; that when we see him during those days we see God in action and men under judgment. There is a plain ethical connection between the Cross and Easter morning. Is not such a season a good time for "Confessing Christ," somewhat in the manner of my lawyer friend! If we send out Easter cards, why not mean something. Here is a chance and invitation to turn Easter, Christmas and other important holidays into opportunities for "Confessing Christ."

To be more specific, take the evil of war, whose abolition is so immediately urgent. Has not my lawyer friend indicated a way to be followed, if war is ever to be abolished? All the excellent movements urged by earnest people seem to me to lack, like the rich young man, one thing—open and frank personal confession, willingness to sell all and "follow Christ." Can we get far in the outlawry of war until individuals outlaw war, after the manner of my lawyer friend, in their persons and confess before men.

William E. ("Pussyfoot") Johnson recently said that mankind had for generations tried to cure the evils and sorrows of drink, but had failed, until it was discovered that the "evils and sorrows of drink could be abolished only by the abolition of drink." Are we not compelled to say that the evils and sorrows of war cannot be abolished except by the abolition of war. War will not be abolished until we perceive and confess. To abolish war we must refuse to fight!

The Christmas Card that the lawyer sent out to her many friends confessing her faith in the Life and Mission of the Man of Peace points out a way for war's abolition. When next we send out cards—Christmas or Easter or Armistice Day—why not express the deepest wishes of our hearts? Why not a million Christmas cards, or Easter greetings to the President and Senators, revealing where we stand on war? Why not, as my lawyer friend, Confess Christ?

There are millions upon millions—East, West, North, South—looking for the Day of Peace to dawn. They believe, as I do, that war is madness. They are waiting for some button to be pushed or voice to speak that will lead to a rush and combination of peace forces. They would shout for joy at the sight of the overthrow of Mars. They wait and wait, and nothing occurs, nobody comes to call the sons of men to rally and overthrow the monster. The diplomats talk—but that is all, and darkness stays over the face of the earth. No voice is heard. No Crusader arises. Yet, the millions upon millions are waiting, in hope, and fear. As of old, they are waiting for the Coming of Christ.

The chief historic fact of Christianity is the Declaration that Christ is Here, that the Kingdom of God—Peace and Good Will—is Present. It is not "coming, it is here." What my lawyer friend in Kansas did—as did the first apostles—was intuitively to see the path, and courageously take it. Her faith shines like a candle in the night. And, there are others. And these call upon us all to light our candles, to put conscience into action, to "Confess Christ." If only the pitchers of fear and restraint could be broken, there would stand forth a great company, that, conscious of each other, would, as did Gideon's Band, put to flight the armies of Mars.

So, the appeal goes out over land and sea to the millions who desire peace, asking Who will Confess? Not who will talk, who will write, who will sing, who will legislate—but who will confess? Who will come out before men and break all allegiance with Mars and his allies, and tell the world so—to be living epistles of Peace, read of all men. I see no way to abolish war except to abolish war in our own hearts first; to confess our faith before men and to express conscience in action, for acts speak louder than words. It is the Declaration of the Peacemakers upon which those who love peace and fear war must stand: *Never to "give sanction or support to war measures or render war service."*

SYDNEY STRONG.

My Idea of God

(Inspired by a sermon of Stephen S. Wise)

I saw, I felt, I knew Him in some way.
How can mere mortal voice the awe
That breathes in him
The everlasting truth
Forevermore.
Now I know that He is truly One.
The Heavens are not God;
They are His Glory.
Nature is His robe.
Love is His character—
Humanity, His life-work
Like to mine own.
He is not God-like;
He is like man.
I am not man-like;
I am like God.
We are companions in the Universe,
Co-urging its salvation.
Together we create its Destiny.
I am at one with the God of my fathers,
At peace in His mortal home.
Understanding will decipher man's dominion;—
I saw, I felt, I knew Him in some way.

NAOMI G. STERNHEIM.

Jottings

On March 1st next, UNITY will celebrate its fiftieth birthday. In commemoration of this event, a special anniversary number will appear on March 5th. This will be the largest and handsomest number ever issued by this paper. Watch out for it!

Somebody refers to the "untimely death" of the late President Harding. Why "untimely"? If ever a man died at the right and happy moment, so far as he himself was concerned, it was Mr. Harding.

Why these phobias? Some people have a phobia on Bolsheviks, some on Catholics, some on Negroes, some on Jews, some on aliens, some on non-Nordics, some on Prohibitionists, some on humanity generally. Who can tell us why nearly all of us have somewhere in our brains an area of madness?

The Detroit police, in a drive to stop traffic law violations, made seven hundred arrests in one night. Such an episode justifies the statement of the New York Prohibition enforcement officer, that there are more violations of the traffic laws than of the Prohibition laws. But we have yet to hear it argued that our traffic laws should be repealed or modified because of prevailing conditions of lawlessness!

In the Hickman trial in Los Angeles, when the judge was accused of prejudice by the defendant's lawyers, he instantly relinquished the case, and let another judge sit in his place. Compare this exemplary conduct with the conduct of Judge Webster Thayer, of Massachusetts, who, in the face of the most serious proofs of prejudice, insisted upon sitting in the case of Sacco and Vanzetti, until his two helpless victims were dead. Some difference!

The Indian National Congress, assembled this year at Madras, passed the following resolution:

> That the Congress creed of *Swaraj* be clearly defined. That by *Swaraj* we understand complete independence from British control.

This, declares our correspondent, is "the charter of India's liberty."

J. H. H.

"Yaslee"

Motherhood and Babyhood in Soviet Russia

(From our Special Correspondent in Russia)

The Division of Protection for Motherhood and Babyhood in the Board of Health in Soviet Russia was established in November, 1917, with a view to organizing the various enterprises in the country for the welfare of mothers and children. Motherhood was proclaimed a social function of woman, but to combine the toils of motherhood with working industry (all women in Russia must be workers!) was difficult. An active physician thus states the case:

> The woman-worker thinks with terror of the coming of a child. Motherhood to her is hard to realize—it seems a luxury. Yet it is life itself and at bottom constitutes the social function of woman. How shall we meet so serious a problem?

Facing this situation, so central in a country like Soviet Russia, the Division of Protection of Motherhood and Babyhood has undertaken to create such conditions as shall enable women to fulfil their maternal functions and at the same time to exercise their civil, political and industrial rights as citizens of the U. S. S. R. The first interest, of course, is to create such conditions as will relieve the mother from danger and save the new-born children from early death. In Soviet Russia, all workers and members of their families are insured. The labor code prohibits underground work, night work and all work in especially dangerous industries for pregnant women and nursing mothers. The law requires that the nursing mother shall have a recess in her work of not less than one-half hour every three and one-half hours for the care of her child and this time is counted as working time. Before and after confinement the woman-worker receives leave of absence together with her regular wages. Women performing physical labor receive eight weeks' leave of absence before and after confinement; office workers receive six weeks before and after. The labor code fixes the maximum weight which women are allowed to move and carry in their work. Pregnant women are transferred from heavy work to light work and they are forbidden to do any travelling in their business.

The Bureau of Protection for Motherhood and Babyhood undertakes further to help the woman-worker to correlate her industrial work with that of rearing her children. The head of the Bureau says:

> We are against mothers' pensions as given in some countries today because we look upon woman as a constant working force, always holding her place in the industrial world, and we consider it wrong to take her away from industry which is so closely interwoven with her position in the family and in society at large.

In place of mothers' pensions, Russia has the institution of "Yaslee" (literal translation "Manger"). "Yaslee" is the daily sheltering place, the babies' sleeping and playroom, where children at tender age, not more than three years old, are brought in the morning by their working mothers and left until the evening when the labor of the day is done. The children in these places receive professional attention and scientific medical care even if they are in the best of health. The latest development of "Yaslee" is its appearance in the workers' and peasants' clubs which meet in the evenings. At the third All Russian conference of the Bureau of Motherhood and Babyhood, Trotzky pointed out as a sign of enormous progress the desire of the peasantry to establish throughout the country the institution of "Yaslee."

Before the Revolution in Russia there was not a decent organized system for the care of children, al-

though the first "Yaslee" appeared in the rural districts in the early nineties of the last century. This, however, was of a casual type, with a poorly prepared staff, and was opened only one or two months of the year. It could not, obviously, be a disseminating influence for sanitary and cultural knowledge. Just before the war there was organized an All Russian Society for the protection of mothers and babies which devoted itself mainly to the children of those who joined the colors. Prior to the Revolution there was no law for the protection or health of women except in the textile industry, where night work was forbidden. The work day for women before the Revolution was seldom less than eleven and one-half hours. The influence of the Revolution was decisive in the labor field bringing emancipation to women, protection to children and the establishment of the health of the workers as the first objective in industry.

The "Yaslee" receives subsidies from various social organizations. The chief expenses are paid by the local budget. The Central Budget provides 13 per cent, the State Executive Committee 12 per cent, cooperative organizations 9 per cent, patrons 6 per cent, local party organizations 1.5 per cent, etc. In the organization and extension of "Yaslee," the most active and intelligent elements of the population are taking an active part. The city and village councils, the State Executive Committee, the cooperative organizations, the Young Communist League, physicians, teachers, and party organizers all have an active hand in the work. More than one-half of the "Yaslees" are located in school buildings. The superintendents are variously teachers, physicians, nurses, midwives and woman organizers.

The "Yaslees" operate fourteen hours a day. In some of them during the harvest the children are left overnight, the mothers working in the fields from sunrise to sunset.

The "Yaslees" are especially important to the Moslem population, as they are the only places where the Moslem women can meet freely. A recent decree of the Peoples Commissar of Health on the conduct of some of the Moslem "Yaslees" in the rural districts provide that they must function not less than three months and must provide training for the peasant women to fit them for practical work in their own homes and in the country at large.

A large amount of the work of the Division of Motherhood and Babyhood is centered in the "Consultation" held far and wide under the direction of a physician and an associated staff of visiting nurses. The purpose of the "Consultation" is to serve pregnant women, to give advice to all women and girls on sexual matters, and in general to care for all women who are sick. The "Consultation" follows carefully from day to day the health of pregnant women and directs them to local maternity hospitals where they receive special instruction on the cares and duties of motherhood. Women with tuberculosis and especially those found to be suffering from venereal disease are sent to special clinics. A lawyer is attached to each "Consultation" to give legal advice to those seeking it. A woman wishing abortion is directed to a special council which examines her case and gives or withholds permission on the merits of each case. The "Consultation" arranges lectures and group talks, holds exhibitions, organizes and maintains libraries.

Councils of Social Help have been functioning since 1924 in collaboration with the "Consultations." The Councils help to place children in the "Yaslee" and keeps vigilant watch that no child of a non-worker is served. The Councils investigate the complaints of mothers about dark and damp homes, and provide that these conditions in such homes be improved, or the homes exchanged for better ones. The matter of abortion is specifically in the hands of the Councils. No hospital will receive a woman for the operation of abortion unless she holds permission from the Council. The permission is granted (1) to women who have given birth to several children, (2) to the wives of the unemployed, (3) to the wives of those receiving inadequate wages, (4) to the wives of those who are deserted by their husbands, (5) also in the threatened case of undesirable or degenerate offspring. The Council of Social Help is today organizing schools for illiterate women and in other ways spreading the influences of education and enlightenment. Of prime importance in the instruction given in these schools is knowledge of the methods and devices of birth control. This is directly aimed at eliminating the number of abortions and eventually doing away with them altogether.

At present, in Russia, only 30 per cent of the women receive medical or midwife assistance during confinement. In the absence of trained nurses and midwives, the old women of the village get busy and not seldom ruin the health and even cause the death of the young women of whom they take charge. In Soviet Russia, annually, more than 30,000 women die in child birth, and about 25 per cent of the new-born babies. The "Consultation" is established as a center from which the midwives shall move instantly to the confinement cases, take charge of the operation, and supply all necessities for the safe delivery.

The growth of the "Consultation" is impressive. In Moscow in 1918 there were 3; in 1923 there were 21. How they work is indicated by a report from the Orlov District in 1926. A three days' campaign reached 444 villages; 500 meetings were held, with 16,000 attendants; 82 excursions were organized; 747 lectures delivered; and over 3,000 roubles collected from the people for the establishment of the summer "Yaslee." In the clubs and libraries, exhibits were opened for mothers and children, with a display of placards and literature. Three new "Consultations" were established in the district as a result of this campaign.

The vital work of the Division for the Protection of Motherhood and Babyhood is widening every year. The one great obstacle in its way is the lack of money. With the gradual reconstruction of the state, however, and the growing prosperity of the country, this obstacle will be overcome. ALINA HUEBSCH.

Odessa, Russia.

Faith

I had it and I have it not,
And like a weather-blinded bee
I cast and cast and cast about
Hoping to find the homing tree.

DOROTHY LEONARD.

The German Republic

During the first part of last year a new German cabinet was formed in which the Conservatives or, as they call themselves now, the German Nationals, play an important role. Many people abroad considered this entry of the German Nationals into the cabinet as a proof for the fact that the nationalist elements were about to crush the last remnants of what there was still left of the new spirit. And if one considers the development of the political parties since the revolution, it seems true that the anti-republican and conservative parties have gained much ground. At the elections in 1919 the German Nationals got only about 25 seats in the reichstag; today they have over 100. And so over and over again the question is asked: Will the German republic last? Has Germany really changed? What is the state of mind of the young generation?

After the Weimar constitution in 1919 the prospects of the republic were extremely uncertain, although the number of people who had voted for the republican parties was much larger than it is today. But the republican government had no power behind it, a handful of daring desperadoes could have overthrown it any day. Then came the Spartacist putsch, the Kapp putsch, the occupation of the Ruhr by the French, the economical anarchy of the time of inflation; all that endangered the young republic anew. But since 1923, since the stabilization of the German currency, the republic has gained strength. From that moment Germany's recovery has proceeded slowly but surely, while the negotiations begun at London and terminated at Locarno have strengthened her position in Europe.

Since that time the wave of republican feeling has been growing throughout the country. The principal strength of the republicans is in the industrial districts of Germany and in the urban proletariat; but also many intellectuals are republicans. The royalists are strong among the professional classes and the landowners. Predominantly monarch are Bavaria and East Prussia, whereas Saxony, Prussia, Wurttenberg are overwhelmingly republican. Though the monarchical German Nationals and the half monarchical People's Party have gained in number very much, the Republic is now much safer than it was seven years ago; it is not too much to say that it is today absolutely safe. How is that? many people will ask. The answer is not so difficult. In the first place the republic has now a large power sufficient to put down any revolt. The German Army, the Reichswehr, is now entirely reliable, the majority of the rank and file are good republicans, and even the larger number of the officers are republicans. And besides, the republic is protected by a powerful organization, the Reichsbanner, which has nearly 3 millions of members, who are ready to protect the republic in case of emergency with their lives. As to the numerous monarchical organizations, as the Steelhelmet, the Bismarck League, etc., they cannot be taken seriously; their leaders disagree with each other in everything except that they are monarchists; and then the number of their members is comparatively small. Even if they had arms and ammunition, which they have not, to set up a revolution it would be easy to defeat them. This is one reason why the republic has nothing to fear. The other reason is that the monarchists cannot come to an agreement as to the person of the future emperor. The Bavarians would never recognize a Prussian emperor; they want Prince Ruprecht, who is the most popular man in Bavaria, to become emperor; the Prussians on the other hand would not acknowledge a Bavarian emperor. Thus the restoration of the monarchy would mean the disintegration of the German Reich. But there is no Bavarian, no Prussian, no Saxon that wants that. The feeling of unity is stronger than the monarchical sentiment. And even if the South German states would not object to a Hohenzollern being made emperor, who should it be? William II has no following in Germany. His son is not so unpopular as his father, he has a small following among the former officers, but he is far from being popular among the masses. There is nobody who would be ready to set up a revolution for him. Even his old cronies who have remained loyal to him, do not believe that he is the man capable enough to lead a great people. Some people consider the eldest son of the Crown Prince as the future pretender; he has friends among the younger generation especially, but we need not worry about that. Suppose, however, the monarchy should come back some day, it could never be restored in the old form. Serious-minded conservatives contemplate a monarchy after the English model. But even in its most innocuous and harmless form it is hardly conceivable that the monarchy will ever come back. People get used to the republic and the longer it lasts the less propitious the prospects of the monarchists become. And they are aware of that very well. Their entrance into the cabinet is the best proof for this fact. They know that their voters are no longer vitally interested in the question; republic or monarchy? There are other questions that are for the time being much more urgent; especially economic questions. So the German Nationals, the former fervent advocates of the monarchy, have put off their monarchical plans until better times. Their being in the cabinet is not a danger for the republic, but it strengthens the position of the republican government. And if the republic succeeds in making good in the coming years, and no doubt it will, the danger will be over for good; the question: monarchy or republic will not be brought on the carpet again.

In 1919 the republican feeling was not very strong even among the republican parties. Not more than half of the German people were true and ardent republicans. You will ask me how this comes. There are various reasons for that; in the main this development is due to the two first presidents of the German republic, to Friedrich Ebert and Hindenburg. It is not too much to say that without Ebert the republic would have long ago gone to the dogs. Only a few people know what a hard job it was to guide the young German republic through those chaotic years which followed the revolution. Ebert did it, and therefore he was the most hated man among the Conservatives as well as among the Communists. But in the end Ebert remained victorious: the Republic is to a large extent his work.

Ebert's career was one of the most unusual and at the same time one of the most brilliant in German history. He was born in Heidelberg in the same year and month that Bismarck established the German Empire in the Hall of Mirrors of the castle of Versailles. His father was a poor tailor, who could not

give his son much of an education. After young Ebert had finished the elementary school he was sent as an apprentice to earn his bread. Later on he wandered through the country for several years as is the custom in Germany. Provided with the most inadequate education he set about to learn as much as he could to fill the gaps of his knowledge. Then he came under the influence of socialism and joined the Social Democratic Party. At the age of 21 he was entrusted with the editorship of the *Bremer Burgerzeitung,* a very influential newspaper at that time. Not long after he was appointed secretary to the local branch of his party, and in 1913 he became president of the greatest party of the German reichstag.

When in 1918 the collapse came, when the old rulers had fled the country, when rebellion and revolt were threatening everywhere, Ebert took over the business of government with a handful of faithful colleagues: thus preventing Germany from succumbing to chaos. In spite of all dangers and misfortunes, Ebert stood firm and kept his head, and eventually he succeeded in guiding Germany into the haven of democracy. He tried to save what could be saved; it is due to him that the German Reich did not disintegrate. In August the Constitutional Assembly elected him president of the German Republic. From this moment on a noticeable change began in Ebert: he is no longer the socialist leader that fights for his party ideals, but like Frederick the Great he wants to be the first servant of his country. "In the first place I am a German," he said, "and in the second place a socialist." In 1920, Kapp and Luttwitz attempted a revolt to restore the monarchy. Ebert ordered a general strike, and 48 hours later the danger was set aside. A second and third time the republic was in danger, but Ebert always succeeded in suppressing the revolutionary movement.

No wonder that he was not very popular with the Left or with the Right. The Communists saw in him the main obstacle to their introducing the Soviet system in Germany, and the monarchists were fuming with rage because Ebert frustrated all their attempts to carry out their obscure plans. When Ebert suddenly died in 1924 the republic was out of immediate danger. His great achievement was that he had succeeded in winning over the working classes to the republic. When his body was carried in a hearse to the station in order to be transported to his native town, the streets were lined with hundreds of thousands wearing the republican colors—black, red, gold—in order to demonstrate their affection for the dead president and their devotion for the republic. Ebert was a man who always commanded respect, and esteem. His honesty was beyond any doubt. Although he was not one of the very great statesmen, he was a man of superior intelligence endowed with a strong personal and political feeling of tact. He was the born leader; he was, to speak with Emerson, a representative man of his time.

When Ebert died the situation was rather confused. Who should be his successor? The Left nominated as their candidate the present chancellor, Dr. Marx, the head of the Centrum, the Catholic Party in the Reichstag, while the German Nationalists and the German people's party named Hindenburg, who at first refused. Contrary to all expectations, Hindenburg was elected, a large number of the socialists voting for him. How was it possible that a man who was considered to be one of the outstanding representatives of the old regime could be elected to be successor of Ebert? Many Germans asked this question. The people who voted for Hindenburg may be divided into two classes: into those who voted for the general, and those who voted for the man. The first hoped that his election to the presidency would mean a strengthening of the monarchistic movement, and the latter voted for him because they saw in him the incorporation of honesty and loyalty, believing that he was the most worthy successor of Ebert, the most reliable defender of the republic. In order to understand this one must bear in mind that the great popularity Hindenburg enjoys among all classes of the population is largely due to his qualities as a man, to his noble mind and uprightness. The people did not see in him a member of the nobility. They knew that his ancesters were simple soldiers, and in those dark November days of 1918 he and General Groener were the only officers in the General Headquarters who had the courage to tell the Kaiser the truth about the situation and to advise him to abdicate in order to avoid bloodshed and civil war. After the war he did not dodge responsibility. He led the army back in good order; he did not quit his post as many others had done; his genuine sense of duty prevented him from doing that. And during the time of inflation he shared all the hardships of the people; he had lost his fortune and had become as poor as they were. All that appealed to the masses. And this time the masses had shown a better political instinct than their leaders. No better man could have been found to continue the work of Friedrich Ebert. Hindenburg proved to be a most loyal republican and this exercised a tremendous influence on many people of the so-called bourgeois class who had been hostile, or at least indifferent, to the republic hitherto. It was the historic mission of Ebert to win over the working classes to the republic, it is the historic mission of Hindenburg to win over the bourgeois classes to the republic; and he is succeeding.

This gradual political change is closely connected with the profound transformation of German society. One of the characteristic features of Germany's prewar civilization was the so-called class system. Roughly speaking, we had four classes in Germany: The nobility, the middle class, the peasantry, and the working class. And within these classes there were smaller classes called "circles." There was the exclusive Court Circle, the commercial circle, the law circle, the military circle, the Jewish circle, etc. There were as many circles as there were professions and trades and all of them were independent, all more or less exclusive and with a keen class consciousness. It was difficult to pass from a lower circle into a higher one. Most people stayed all their life in the class into which they were born. And in general people did not care very much about getting into another class; the "getting ahead of the Joneses" idea was not, nor is, very strong in Germany, social climbers have never been a prominent feature in German society. The reason for this is, as I pointed out above, that each class had a keen class consciousness, being entirely aware of their value. This system was not so stupid as many foreigners used to think. Somebody had once called it an evil with a healthy tendency, and this healthy tendency was that it rejected money as a touchstone. If a merchant had not something else besides his money to back up his pretentions and ambitions he could never hope to get into higher society. This hereditary indifference to wealth was one of the virtues of this system. The rich merchant would be passed over and given the cold shoulder, whereas the

poor scholar, the struggling painter or poet, if they possessed the divine spark in their soul, could hope for the highest honors and privileges.

After the revolution the nobility lost their power; as a class they have lost every political influence now, and also the three other classes have undergone profound changes and amalgamations, so that there are only two classes left, which are difficult to describe. You may call them the bourgeois class and the socialist class, or class of the brain workers and class of the manual workers. Neither of these distinctions is quite correct; for not all brain workers are bourgeois. It is hard to draw the boundary line, because our new social order is still in transition. It seems to me that the principal difference of the two classes of the future will be that of brain and brawn. Manual labor is no longer considered as something inferior, the working man enjoys the same respect now as the brain worker; on the other hand, the German working man has not been intoxicated by an obscure notion of absolute equality; he voluntarily acknowledges the brain worker as the leader, although he is fully aware of the value of his work. If it was birth in the first place that counted formerly, it is capability and ability now. The different circles which still exist within these two classes don't shut their doors any more to those who were formerly outsiders; they fling them wide open to those who are capable. Thus the main difference between the old and the new social order lies above all in fact that the two new classes which are developing now are absolutely equal and the access to the so-called intellectual class is open to everybody that has brains enough.

Our new school system is in tune with this new social order. During the first four years all children attend the same school, the so-called common fundamental school; parents are no longer allowed to send their children to private schools. After these four years of fundamental school, those children who are especially gifted and fit for theoretical studies are selected and sent to the higher schools, whereas the other pupils stay in the elementary school up to their fourteenth year. Then they usually embrace a profession, but they are compelled to attend a so-called continuation school up to the age of eighteen. For those who are inclined to acquire further knowledge, the people's colleges have been founded, where they can take courses in art, history, philosophy, etc. These courses are mostly given by college or university professors. You see that the German boy or girl coming from the elementary school has chances enough to enlarge his knowledge and to get a thorough education if he is willing and inclined. The higher schools and the universities are only for those who are expected to be future leaders. Only 10 per cent of all our pupils enter the gymnasium (that is what we call our higher schools, which run up to the third year of the American college of liberal arts), and of these 10 per cent only one-third succeeds in passing the final examination, and of this third only 60 per cent enter the university. (The German universities correspond to the American graduate colleges and professional schools.) But although we do not drive nearly everybody through a high school or college, our system is not undemocratic, for every man who has the mental gifts can go to the top. It is true secondary education is not free in Germany as it is in this country; but we have introduced a system whereby tuition fees are charged according to the ability of the parents to pay. The son of a rich man has to pay more than the son of a poor man, and if the parents are so poor that they cannot pay anything, they are exempt from fees at all; the state even supports such poor students while they are in school.

The German student life is an example of how things have changed in Germany. The joyous care free life that the prewar student lived is now over. The experience of the war and the financial distress of the years after the war have brought about a profound chance in the students' thought and life. In the years after the revolution the overwhelming majority of the German students had to earn their own way by the work of their hands. They had to pay a great price for their education, they had to suffer privations and hardships that shattered the health of many of them. But they have learned the value of manual labor. The new student combines the mental and the manual worker, students and working men do not live any longer in different worlds. This is one of the most vital changes in German history which has been taking place almost unnoticed by the outside world. And this change is the best proof that Germany is undergoing a profound transformation, for in former times the majority of German students formed an exclusive circle that did not mingle with the common crowd. It is a fact that the new German student has done very much for the social reconciliation of the different classes, and, I am sure, he will do much more in the future.

JOHANNES KLEIN.

Some International Peace Tendencies in 1927

European currencies are gradually becoming more stabilized. Production in Europe is slowly increasing. A more kindly public opinion regarding tariffs and debts is noticeable. Such an economic and financial situation should make for a self-interest that will tend to deprecate resort to war. Big business, excepting dividend-seeking armament and munition concerns, want peace. The Department of Commerce of the United States reports that our net tourist expenditures in 1926 fell only $42,000,000 short of our interest receipts from abroad. Europe, today and in the future, will want our tourist money, and we will want our interest returns on foreign investments. It is stated that at the close of 1926 foreign deposits in American banks aggregated $1,443,000,000 and that foreigners also had on deposit with American agents stocks and bonds of the United States amounting to $1,878,000,000. Such financial conditions, outside of moral considerations should at home and abroad create a demand for the maintenance of peace.

John D. Rockefeller, Jr., has recently donated $1,750,000 to the University of California, for the erection of a dormitory to accommodate 500 men and women students. Provision will be made for 300 foreign students from numerous countries, the

balance to be residents of the United States. This "International house" is intended to promote world friendship. Its possibilities are great.

Many college young people's groups have this year observed "Goodwill Sunday." They have emphasized "The need of sympathetic understanding between racial and national groups, and the desire of American youth to live at peace with their fellows." In May eleven universities sent delegates to a convention held at Syracuse University. Dr. William E. Lingelbach, when addressing the 1927 graduating class of the University of Pennsylvania, asserted, "The movement of outlaw war is growing rapidly . . . through sheer force of economic necessity. What is needed is conscientious and intelligent citizenship." Dr. Ray Lyman Wilbur, President of Stanford University, devoted his 1927 Commencement address to Pacific and far-eastern relations. In conclusion he said:

> Certainly future generations will not be justified in forgiving us unless we make a gallant attempt to solve the difficulties of the Pacific. We shall call upon the youth of America for that vision, without which we perish.

The doll friendship mission to Japan proved to be a great success.

The Institute of Pacific Relations, held in Honolulu during the summer of 1927, attended by eminent representatives from many countries surrounding the Pacific Ocean, was untrammeled by diplomats. It succeeded in enlarging mutual understanding in that dangerous political economic area. It developed a feeling of friendliness between Asia, America, Australia and New Zealand.

Goodwill organizations throughout the world during the past year have received much consideration. Possibly our own free country, which relatively knows so little of the meaning of war, has in some unhappy instances proved the exception. In the larger countries war-resister's unions have secured hundreds of thousands of pledges not to participate in warfare or preparation therefor.

The League of Nations has been pushing a propaganda against armaments. It is developing a wide international co-ordination in many ways. Whilst the United States Government does not officially recognize the League, twenty commissions and committees from our country, official or otherwise, have increasingly been influencing its deliberations and policies.

As more is understood about war, its conduct and futility, our jingoes and pacificists are doing some very hard thinking. Day by day during the great war $215,000,000 each day was destroyed. Day by day members of different denominations drove their bayonets into the hearts of the boys of their own religious fellowship, urged on by propaganda, much of which has since proved to be false. Improved means of destruction—gas, bombs, submarines, airplanes, machine guns—means that in another conflict countless millions of men, women and children, mostly innocent, must go down in starvation, hatreds and ruin.

Protests with respect to some of our Latin-American relations, by church and secular papers throughout the United States, have been increasing. The clouding of some of the real issues involved in despatches supporting some of these policies, including new efforts to coerce Mexico—now we may hope to be happily terminated by the recent appointment of a wise ambassador to that country—have all pointed to an awakening international conscience in the United States. There is a tendency to a similar reaction as to the possible injustices connected with what is called imperialism among secular and church groups in England.

Not a few leading church papers of the United States are attacking efforts in our country to militarize our high schools. To illustrate: Dr. Hough, the noted Methodist minister of Detroit is quoted by The Western Christian Advocate as follows:

> Before the war less than 200 officers were engaged in giving military training in our schools. Now there are nearly 2,000. . . . Germany in its most belligerent days never gave military training to the boys corresponding to those in our high schools.

The Christian churches of America have been more fully realizing that wars have been neutralizing missionary effort. The feeling is intensified that church bodies must insist that their home governments treat non-Christian countries better or the churches will be compelled to withdraw their missionaries from some of the fields they have occupied for many years.

The "Catholic Association for International Peace," with headquarters at Washington, D. C., has this year been organized. Leading clergy and laymen have accepted offices in the new organization. Many Protestant annual meetings have adopted stringent resolutions against sowing the greedy, economic seeds of war and declaring as to its non-Christianity. The "World Alliance for the Promotion of International Friendship through the Churches," now has representatives from thirty-one different countries. Leaders of religious thought everywhere are earnest in supporting it. The Federal Council of the Churches of Christ in America is successfully pushing the spirit of goodwill at home and abroad.

That leading noncomformist preacher of England, Dr. F. W. Norwood, during 1927 concluded a six months' tour on behalf of peace, in England. He addressed hundreds of meetings. He has reported: "I certainly found a far more responsive public than I had anticipated. . . . The churches are the hope of the peace movement. As religion declines peace will recede."

At the 1927 International Christian Endeavor Convention the President, Daniel A. Poling, stressed the crusade for peace. In part he declared: "We have tried the way of fear and crime. We have placed our trust in selfish alliances . . . we have learned that Edith Cavell was right, 'Patriotism is not enough.'"

I have endeavored to indicate how some peace straws are blowing against the whirlwind of military propaganda and development that threatens us. Beyond all economic, physical or political considerations is the outstanding question of the violation of the Gospel of Love promulgated by our Lord. Material arguments cannot meet this larger issue. Shall Christians continue to blindly follow the call of men who, free from personal danger, create political or economic conditions tending to manoeuver nations into mutual carnage? Who will courageously tell of the futility of modern warfare? Who will bravely follow the way of Jesus? Who will join in the great adventure?

San Jose, Calif. WILLIAM C. ALLEN.

Book Notes

The War Myth in United States History. By C. H. Hamlin. Vanguard Press, New York.

Professor Hamlin of the Atlantic Christian College herein examines briefly the six major wars in the total record of 110 conflicts in which the United States has been engaged. He finds that of the total expenditures of approximately sixty-six billion dollars by the federal treasurer approximately fifty-six billions has been for warfare. Pointing out the fatalistic fallacy that *what has been was inevitable,* Professor Hamlin asserts that the group has or could have control over its acts, and that by the study of the real facts of history man may discover and apply democratic rules of conduct. A careful reading of the little volume increases the conviction that if the object of teaching history is to reveal the facts of the past, then history as commonly taught in the schools is little short of farcical. Professor Hamlin gives the facts frankly and freely as they pertain to the Revolution, the 1812, the Mexican, the Civil, the Spanish-American, and the World wars. He finds that the assigned causes were never the real ones, that all six major wars could have been avoided, and that in many details and some basic matters the letter of the law as well as strict justice were against us. The book is replete with many interesting items, such as the boast of Brig.-General J. C. Charteris, Chief of Intelligence of the British Army during the war, that he invented the story that Germany converted her dead soldiers into fertilizer, the statement by David Lloyd George that an investigation found no Belgian children with their hands cut off, that the Collector of Customs at New York has officially stated that the Lusitania carried munitions of war, and that Walter Hines Page was disloyal to his home government when he cooperated with Lord Grey in a determined effort to thrust the United States into the war on the side of the Allies. All in all, the book is wholesome reading. It is commended to all and sundry, but especially to teachers of history in the public schools.

Symbolism. By Alfred North Whitehead, Macmillan & Company, New York.

In Medieval Europe man's imagination was dominated by symbolism, but after the Reformation many people frowned upon symbols as "fond things, vainly invented" and an effort was made to get directly at ultimate facts. This, however, refers to surface symbolism. The author is talking about things more fundamental than the symbolism of the cathedrals of medieval Europe. For example, language written or spoken, and the mathematical symbols of the science of algebra, which actually do your reasoning for you if you follow the algebraic rules. Colored shapes become symbols of other elements in our experience, as when the sight of the chair recalls its proper use. The mind is functioning symbolically when some element of its experience elicits consciousness, beliefs, emotions, usages, respecting other elements of its experience, and this process may be reversed. In other words, an element of experience may be under different circumstances either symbol or meaning, but the usual reference is from the less primitive as symbol to the more primitive as meaning. In the use of words, a public speaker moves from thing to symbol, while the audience moves from symbol to thing. But symbolism is fallible and must be kept under control. Societies that cannot both revere and revise their symbols must die either from anarchy or atrophy. It would be interesting to apply what Professor Whitehead says of symbolism in general to symbolism in religion. A complex of religious symbols must not be suddenly discarded unless one is ready to face spiritual anarchy in the hope of radical revolutionary gains. But neither must a complex of symbolism remain static unless one wants to see the religious movement in question decay for lack of virility. Smbols should refer to current experience. But the Altar and the Cross are no longer meaningful to many intelligent and spiritually minded people, and a religion that insists on making these symbols central cannot hope to serve adequately the needs of modern-minded people. A revision of ecclesiastical symbols is obviously in order.

The Companionate Marriage. By Judge Ben B. Lindsey and Waynewright Evans. Boni & Liveright.

"Companionate Marriage" marshals facts from the laboratory of life to show the wisdom of making legal certain marital customs now commonly but illegally practiced. Companionate, that is non-procreative unions, whether temporarily or permanently desired, should be made less difficult by the legalization of birth control information and means. Such childless unions should be possible of dissolution by mutual consent and without alimony except in rare cases. A companionate union becomes a family union automatically upon the birth of a child. The union is then no longer subject to dissolution by mutual consent, except by judicial approval and proper financial adjustments. The book also advocates the wisdom of medical examination before marriage and in some cases limiting marriages to the companionate stage. The Capper Uniform Divorce Bill is subjected to searching examination and is found valid in only one of its several provisions, namely that divorce in one state should be recognized in all. Other provisions of the bill menace liberty and happiness by making divorce far more difficult than now. The Capper bill recognizes only five reasons for divorce, whereas some states, notably Kentucky, recognize fifteen reasons. The theologically minded opponents of reform in established sex customs are given much needed and highly deserved verbal chastisement. The whole matter of sex is discussed with reason and deep human insight.

Current Christian Thinking. By Gerald B. Smith, University of Chicago Press.

Here is an invigorating breath of fresh air blowing through the wilderness of theological confusion. With sincerity, clarity and directness theological theories are stated, put in their proper setting, and evaluated There are chapters on Catholicism, Protestantism, Modernism, Fundamentalism, The Modern Quest for God, and other related matters. One who has long insisted on the primary importance of sincerity and clarity in regard to the doctrine of God especially appreciates Professor Smith's statement that since theology has changed its conception of the Bible and Jesus, "The next important realm of critical inquiry seems to be the

The Field

"The world is my country, to do good is my Religion."

STUDY PILGRIMAGE TO EUROPE

American Seminar, 1928

During the summer of 1928, for the eighth consecutive year, a group of educators, ministers, editors and others in public life will make a first-hand study of the situation in Europe, under the direction of Sherwood Eddy. The size of the party is being considerably reduced, and every effort is being made to limit membership strictly to those whose preparation has been sufficient to insure a summer's work of genuinely advanced character. The party will sail from New York on the Red Star steamer Lapland, Saturday, June 23; the Lapland is a cabin boat, and thus offers large advantage over a three-class steamer. It is estimated that with economy the entire trip from New York to Europe and return can be made for about $850 cabin or second-class passage, or $700 tourist third class. First-class steamship passage would, of course, raise the cost. The majority of the party will be traveling cabin class; tourist third class has also been found most satisfactory.

Lectures are held on the voyage for preparation and background, and each morning in London, Berlin, Prague, Vienna, Geneva and Paris. The afternoons and evenings are uniformly kept free for sightseeing except in Geneva, where a special study is made of the League of Nations. Most of the addresses and discussions will be scheduled for the group as a whole, but special speakers will also be secured for sub-groups of the party interested in a more thorough study of education, religious conditions, social work, etc.; and opportunity will be given to both the large group and the sub-groups for discussion periods.

The meetings in London will be held in Toynbee Hall, July 2 to 19, under a committee composed of Lord Astor, the Warden of Toynbee, and Sir William Beveridge, head of the London School of Economics. During the last seven years similar parties have heard lectures from such writers as Bernard Shaw, Gilbert Chesterton, R. H. Tawney, Harold Laski, G. D. H. Cole, S. K. Ratcliffe, Wickham Steed and Sidney Webb; political leaders like Stanley Baldwin, Lloyd-George, Ramsey MacDonald, Lord Cecil, Lord Haldane, and other members of parliament of all political parties; international experts like Sir Arthur Salter and G. P. Gooch; employers like Seebohm Rowntree; labor leaders like Arthur Henderson, and Robert Smillie; religious leaders of the stamp of Bishop Gore and Bishop Temple, Studdert-Kennedy, W. E. Orchard, and Maude Royden. We are annually received by the Archbishop of Canterbury, the Bishop of London, Lady Astor, and at the House of Commons. A day is spent in Oxford to participate in a program offered by the University.

We pause for a day of sightseeing in Holland, visiting The Hague, Amsterdam, etc. July 22 to 28 will be spent in Berlin, where Chief Justice Simons, Prof. Julius Richter of the University of Berlin, and Dr. Arnold Wolfers of the Academy of Political Science, are arranging the program. In past years the party has met, in addition to the members of the committee mentioned above, President Hindenburg, ex-chancellors Luther and Michaelis, Count Harry Kessler, Professor Harnack, and representative leaders of capital and labor and of the principal parties in the Reichstag, etc.

En route from Berlin to Prague several hours will be allowed for the whole group to visit Dresden. Programs have been arranged in Prague, the capital of Czechoslovakia, for July 29, 30 and 31; and in Vienna under the Austro-American Institute of Education for August 1, 2 and 3. Following the Vienna program will be an optional week of rest, and it is recommended that the members of the party take advantage of the trip which is being arranged and go by easy stages through the most beautiful parts of Switzerland to Geneva. Two days will be spent on beautiful Lake Lucerne; three days at Muerren, at the foot of the Jungfrau, considered by many to be the most gorgeous spot in Switzerland; a day at Montreaux on Lake Geneva; and the journey from Mountreaux to Geneva will be made by boat across the lake.

August 12 to 18, the Geneva Institute of International Relations combines our party with an equal number of visitors from Great Britain in making a thorough study of the League of Nations. A strong program has already been arranged, including the principal speakers of the Secretariat of the League and distinguished representatives of the various nations. From Geneva the group will proceed to Paris, where the summer's work will be concluded by a series of lectures, August 20 to 24.

The group hears representatives of all opinions and endeavors to make a

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doctrine of God." The author examines the theistic position, "that nature has a creator and preserver, the nations a governor, man a Heavenly Father and Judge," and finds that democracy has banished theism from political philosophy, that science finds no such closed and neat system as theism affirms, and that the history and psychology of religion discloses the fact that religions have existed without theism. The central idea in theism is that all the varied processes in the universe may be gathered up into a single divine purpose. But says Smith, "We might as well frankly face the fact that tough-minded persons have never been able to acquiesce in the doctrine of theistic control." Obviously we are on the verge of a new type of theology. While it is difficult, according to the author, to maintain cosmic concern for human affairs, we may revise theism so as to have a theory of God as "that quality in environment which supports and enriches humanity in its spiritual quest."

The Problem of Industrial Development in China, by Harold M. Vienecke. Princeton University Press.

A preliminary study of a phase of the life of China which has been overshadowed by the political news of the Chinese Republic. Lack of adequate transportation, resistance to new ideas, and governmental neglect, are among the causes of the slow development of industry in China. Rich natural resources, a native bent towards cooperation, and the increasing use of western machinery point to the progressive industrialization of China.

Yerney's Justice, by Ivan Conkay. Vanguard Press.

The sad, weird story of a hired man who in the name of justice claimed as the full fruit of his toil the farm he had tilled and the house he had built but who could nowhere find judges to grant his strange claim. Old, tired and beaten he is seized by his neighbors and thrown bodily into the flaming farmhouse.

CURTIS W. REESE.

Note

We have just received from China a special number of the *International Journal,* published in memory of its founder, the late Gilbert Reid, who was correspondent of UNITY in China until the day of his death.

The issue of Dr. Reid's own paper is a noble tribute to a great man. On the title page, in English and Chinese, appears the inscription which is to appear on the memorial tablet to be erected by the International Institute of China:

The aim of the International Institute of China, to promote peace and goodwill between China and other nations of the World, better understanding and mutual respect among various religions, was Dr. Reid's high ambition and to it he consistently devoted his life.

*** Erected by the Institute. ***

serious study of political, economic and religious life of each country. Lectures are followed by discussion periods for questioning the speakers. Although afternoons and evenings are left open, any who are interested primarily in sightseeing and not in serious study are not eligible for membership. The party will be restricted to persons in public life who will actively promote better international relations upon their return, and who through editorial responsibility, public speaking or writing, will be able to exert wide influence on American public opinion. It is requested that applications and recommendations be confined to them.

The Bureau of University Travel of Newton, Mass., will for the third year handle all business arrangements for the party, and its expert representatives and art critics will conduct a series of programs to explain the cultural advantages of each city visited. The Bureau will collect before sailing from each member either $385 or $560, according to the class of his steamer passage. This sum does not include the optional week of rest, but does cover steamship accommodations, special baggage (an item of ten dollars which provides articles worth twice that), lodging and breakfast in London, lodging and all meals in Berlin, Prague, Vienna, Geneva and Paris, all railroad fares until Paris is reached save those during the optional week, sightseeing excursions in London, Holland, Berlin, Dresden, Prague, Vienna and Paris, practically all miscellaneous expenses, and the registration fee which is applied to various expenses of the party as a whole—printing, program, etc. From those members of the party who follow the recommended trip for the week of rest, the Bureau will collect $60 each in addition. This would bring the total sum collected by the Bureau to $475 for those who travel second class and $620 for those who travel third class. A margin of $105 is thus left within the $850 entire-summer estimate for the former and $80 within the $700 for the latter, which with real economy should cover all remaining personal expenses, including passport and visa fees, steamer tips, extra meals where all are not provided, and railway fare from Paris to the ship at Cherbourg, etc.

It should be emphasized that these aggregate figures of $850 and $700 for second and third class travelers respectively, do not include side trips such as to Canterbury, amusements, gifts purchased, sleeping-car accommodations (which are used very little in Europe), any traveling done after the party disbands, etc. The words "strict economy" are meant literally; and although many members of former years have kept well within the estimates, it is quite probable that the average American does not. For those whose resources are limited and who therefore elect the third-class accommodations, hotels of a more modest character have been secured in London, Prague and Paris, and the total price thus reduced. While every effort will be made to insure satisfaction even in these less expensive hotels, it should be mutually understood beforehand that possible slight inconveniences should be overlooked. These details are more fully dealt with in a special circular issued by the Bureau of University Travel, which is sent to each member upon his final enrollment in the party and which forms the basis of all travel contracts.

The Christian Century has said editorially of the Seminar: "It is doubtful whether any more significant thing happened in Europe during the summer just past than the invasion of the capital cities of the leading countries by a group of distinguished Americans for purposes of studying on the spot the economic, political, and social conditions of European society. These persons return to their positions in American colleges, pulpits, newspaper offices, social settlements and other spheres, with broadened minds and an interest in affairs international which they could hardly have developed so well under any other conditions.

"With the repeated appearance of the seminar in Europe the best thinkers in Paris, Berlin, London, Prague, Vienna, Geneva or whatever city, greatly esteem the honor of an invitation to spend two or three hours in discussion with this group of American leaders those questions upon which they can speak with authority.

"The whole adventure is pitched on the level of serious purpose. No desultory camp-followers are included. Yet there is nothing of the constraint of regimentation.

"No words are necessary to make clear the enormous significance of such contacts as these with the very soul of Europe by American minds of many types who return to their homes bearing the inspiration of new international understanding."

Applications for membership in the party should be made early to the Committee.

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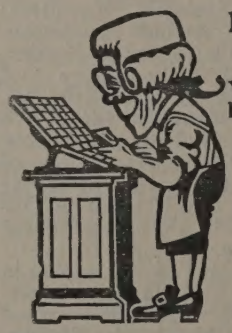

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